the Martlians.

the Martlians.

THE REQVESTES PRESENTED VNTO THE FRENCHE KINGE

and the Queene his mother, by the three Rulers or Triumuirat.

With an aunſwere made to the ſame by the prince of Conde:.

W. S.

THE

A requeste presented vnto the kynge and queene, by the three rulers or Triumuirat.

WE the duke of Guise, pair, great maister and greate chamberlaine of Fraūce, the Duke of Montmorencie, pair and Constable of Fraunce, & Sr. Andre, marshall of Fraunce, to the ende it may appeare vnto youre maiesties and all the worlde, that oure hartes and intentes, whiche haue ben sufficiently knowen & declared by all our doynges heretofore, and the whole course of oure tyme & lyues, whiche haue ben bestowed & spent none otherwise but in the faythfull seruice of the maiesties of our good kinges deceassed (whō god pardon) to the maintenynge and increase of their honoure, power, estate and crowne: neyther were euer heretofore, neyther presentlye are nor shal, by goddes grace, hereafter duryng our lines, be any other then suche as tende to the same good and faythfull ende, tofore declared, and that by iuste, reasonable, lawfull, and lowable mea-

nes. Wherunto, next after the seruice of God, we haue vowed the rest of our foresaide liues, goodes, and fortunes.

Wee moste humbly beseke your maiesties our soueraigne Lorde & Lady, to vnderstand the botomes of our thoughtes and intentes, the whiche we disclose and declare vnto you in all sincerite by this present writing, and therwith also the causes of our comming & abode nere about your maiesties, for the which we iudge in our Faythes and Consciences (consyderynge our estates and the charges whiche we haue taken vpon vs) that we maye in no wise departe therefrom without desert of euerlasting shame and reproche, not only to our selues, but also to our posteritie, as vnfaythfull seruauntes and officers, forsakers & abandoners of the honour of God, the right of the churche, the honour, welfare and sauegarde of our kynge and countrey, & of the peace and quietnesse of the state of the same: whiche we see in daunger of euident and inexitable ruine, if it be not quickly and without delay prouided for by the onely remedy of suche ordinances as we suppose ought to be made by

yours

your maiesties, sealed set forth and allowed, as well in your great counsell as also in the Courte of parlement of Paris, and other courtes of your Royalme suche as these be which be conteyned in thartycles folowyng, the which we propone with all reuerence and humilitie.

¶ First, we thinke it necessary not onely for the dischargynge of our owne consciences, but also of the kynges and of his othe made at his coronation, for the quietnesse and vnion of all his subiectes and thauoydinge of the confusion of all diuine, humaine and politike orders, vpon whiche confusion dependeth and followeth necessarily the ouerthrowe of all Empires, Monarchies and common wealthes. That the kyng by an act remaynynge forever, declare that he neyther willeth ne purposeth to permit, allowe nor suffer within his royalme any diuersitie of religion nor churche, preachinge, mynistringe of sacramentes or assemblies, ministeries nor ministers ecclesiastical. But willeth and purposeth that onely the churche Catholike and apostolike and Romaine receyued, kepte

and alowed by his maiestie and of all his predecessours with the prelates and ministers of the same, preachinges, ministring of sacramentes by them and their deputies, shall take place in his whole royalme and countreye, obedient to his crowne: al other assemblies for the like effecte being vtterly reiected & reproued.

¶ That all officers of Fraunce, of the houshalde of his maiestie and of my lordes his brotherne and sister, all officers as well of iudgement as of warfare, to accomptes and finances of this realme, and others hauing charge, administrations or commissions frome his maiestie, shal kepe and obserue the same religion & shal make therof expresse declaration. And all suche as refuse, delaye, or withstande the same, shalbe depriued of their estates, offices, wages, charges and administrations or commissions, without towchinge for the same their goodes or bodies, except they haue made tumulte, sedicion, monopolies, or vnlawfull assemblies.

¶ That all prelates, benefyced persons and suche as apperteine vnto the church of this

of this realme, shall make like confessi-
on. And the refusers or withstäders ther-
of shall be depriued of the temporalities of
their benefices: which shalbe gouerned
vnder the hande of the king, and men of
honestie and good religion shall be ap-
pointed to the administratiō of the same
by their superiours, suche as oughte of
duetie to see thereunto. Who shall ac-
cordinge as they shall se it necessary and
fitte, depriue theym of their tytles, and
provide other in theyr places, by due &
lawfull meanes.

That al churches within this realme
whiche be violated, broken and spoyled,
to the great dishonour of god and of his
churche, of the kynge and of his lawes
and ordinaunces, as wel auncient as of
later tymes (al which haue forbeden su-
che sacrileges vnder peine of death) shal
be wholly repayred and restored to their
fyll and due estate, and amendes made
vnto them of all their losses and dama-
ges receaued. And the offenders, brea-
kers of the lawes and spoylers punished
according to their desertes.

That all armoure borne within this

realme by any person, who so euer he be or for what coloure, occasion, or reason so euer he pretende, be ieste of and done awey by them who bore the same, without therpresse cõmaundement to the contrary of the kyng of Nauarre, lieutenant generall of the kinges maiestie, & who representeth his person in al his realmes and countreyes, obediente to his crowne. And that suche as haue borne armoure in such sorte, and continue yet stil with the same, be pronounced rebelles and ennemies to the king & realme.

¶ That it shall be lawfull onely to the king of Nauarre (as who is lieutenant generall of the kynges maiestie, and representeth his person) and to such as by hym shalbe ordeyned and appoynted, to assemble and haue with the any power in this realme for therecution & mayntenance of the thinges aforesaide and others, suche as may be thought expedyent for the wealth of the king and of his realme.

¶ That the bandes alredye begun to be assembled by the said prince of Nauarre, for the seruice of the kinges maiestie to

thenten-

thententes afore declared, shalbe maintayned and entertayned vnder his sayde auctoritie by the space of certayne monthes. whithin which tyme there is good hope (if it be your maiesties pleasure) to se the fruite of the remedies before rehersed, & of the quietnes of this realme.

¶All other prouisions requisite and necessary, apperteyning to the wealth and quietnesse of this realme, which may be here by vs omytted, shall be taken and supplied by the counsaile & aduise which was geuen by the courte of parlement of Paris: when you sent last vnto the same M. de Auansõ, to haue his aduise concernynge the Remedies whiche he thought conuenient for prouision against the troubles of this realme, and concernyng that whiche the saide courte may presently adioyne herevnto.

¶These thinges being doone and wholly performed according as we haue before declared (without the whiche wee take this realme to be vtterly cast away and ruined) we are ready euerye one of vs to go not onely home to oure houses

(if we be so cõmaunded and appoynted) but also (if nede shulde so require) to the ende of the worlde into perpetual exile. After that our mindes shall be satisfyed with perfect cõtentacion in that we shal haue gyuen vnto God, our kynge, our countrey, and to our owne consciences the honour, seruice, loue, charitie, and all other faithfull duetie which we owe vnto them, in so great and euident, so important and notable daunger and necessitie. To the remedy and resistaunce wherof we are ready to offer in vowe & sacrifice our liues, all oure goodes, and suche thinges as we most esteme in this worlde. The which thinges we declare vnto your maiesties & vnto the kynge of Nauarre, as wel to thende you may be witnesse & iudges vnto vs therin, as also to set forth vnto you against the incõueniences which you se the remedies before rehersed, the whiche wee take to be moste necessary and onely in this case to be vsed: to thintent it maye please you to declare therin your wyl and determination. Protesting vnto god and youre maiesties that this our aduise before declared meanethe nothinge elles but the

wealthe

wealth and sauegarde of the kynge and of his realme, and that we verely think that who so euer earnestly tendreth the same can in no wise dissent frō the thinges before mentioned & declared in this writinge, the whiche we haue subscrybed with our owne handes for the dyscharge of oure consciences and oure selues towardes God, towardes your maiesties and the whole worlde hereafter. Concluded at Paris the fourth of May. Anno. 1562. Subscribed. Frauncis of Lorrayne, De Montmorency. D. Andye.

¶ An other request presented vnto the Queene the same daye by the saide estate of the three Triumuirate.

MAdame, besides the contētes of the writyng the whiche we haue this present daye presented vnto your maiestie, the whiche also we purpose and trust (with your fauour and licence) to cause to be set forthe and published

publisshed throughout whole Christendome: to thende we may gyue more occasion to your maiesties to be assured, we desyre to submyt our opinions to the iudgemente of your maiestie, and of the kyng of Nauarre, and that we seke onely the quietnes of this realme. Sithe it hath pleased you to declare vnto vs that neyther the kynge nor you wouldo commaund vs to depart frō your court.

If so be that they whiche be at Orleans wil disarme thē selues, & the countreys, townes and places of this realme geue due obedience to your maiesties, & that euery one wil sweare that they wil be obedient to the kynge (as to their soueraigne and naturall lorde) and to all the statutes and ordinaunces the which eyther be alreadye or shall hereafter be made by his maiestie, by the aduise of his counsel, and publysshed by his court of Parlement at Paris: The power of men of warre remaining still in the handes of the kinge of Nauarre, who is the kynges lieutenaunt general, and representeth his person, in such nomber, qualitie, and so long as shall seme necessarye:

ry: without and before the performance of whiche thinges wee iudge as in oure faythe and consciences (consideryng our estates & charges) that we maye not ne oughte not to departe from your courte and traine: but if we so do, we shal purchase perpetuall shame and reproche vn to our selues & our posteritie as vnfaithfull seruauntes and officers, who haue abandoned the honour, wealth, & sauegarde of our kynge and of his realme, of our countrey and the peace and quietnes of all thestates therof, the whiche we se in daunger of euident and inevitable ruine, if prouision be not out of hande and without delaye made therefore.

¶ Wee offer that we wyll withdrawe our selues euery one of vs to one of our houses, there to obey the kynge of Nauarre in al that we shalbe commaunded to doo. Durynge the whiche absence of ours, so moche lacketh (Madame) that we wyll desyre or require the lyke departure of the prince of Conde to any of his houses, that we wishe to se him presentnere vnto your maiesties, and do beseke you to procure the same, & to cause hym

to be-

to depart out of the place and company where he is: where as we neyther can ne wyll loke for at the hande of suche a prynce any other thing but suche as becommeth the bloud and stocke whereof he is come and descended.

At Paris the fourthe of Maye. Anno. 1562. Subscribed as afore.

¶ An aunswere made by the prince of Conde, to the request presented by the thre Triumuirat.

ALthough by sundry writinges which haue ben published, and by other meanes also I haue largely declared the causes which moued me to put on armoure, and therewythall vnder what condycions I was ready to lay of the same & to wythdrawe my selfe vnto my house: yet could I neuer get of theim whiche haue the kynge and queene in their power and custodye other language then threatning wordes

and

and such as were full of reproch and mocking. And especially at my first being at Orleans, before they had vnderstanding what my meaning was they sente hether letters and so straite commaundementes and in so outragious termes as if they had had a do with robbers by the highe waye or common theeues. But whan they perceaued that I set at naught their vndiscrete behauiour, and that neyther theyr anger ne crafftes coulde tourne me from the way which I had already taken (whiche was to continue in my iuste and reasonable request, grounded not vppon aryne owne affection or profite, nor vppon mine ambition, but vppon the zeale that I haue and ought to haue vnto the libertie of the king and quene and vnto the wealthe and quietnesse of their subiectes) they deuysed to presente vnto theyr maiesties a certayne writting, the whych they call a requeste, with all humilitie and reuerence, but except a man loke wel on it, and be do but lightly passe ouer it, a man woulde take it rather for a decree then a request, that is to say a determination concluded and decreed by the thre petitioners which at

the

the duke of Guiſe, the Conſtable, and the Marſhall. S. Andre with the legate the Popes meſſagier, and the embaſſadour of the ſtraungers. But they which by the ſpace of theſe fiue monthes paſte haue marked their practiſes and conueyaunces can beare wytneſſe, and that according to the truth that this concluſion was groũded not vpon any zeale towardes the faith or religion, but rather vpon the crafte, ſubtiltie, and ambicion of the forſayde three petitioners, who ſeinge themſelues out of the court, not for any diſpleaſure whiche they had there receiued, but bicauſe they could neuer in any time endure that a prynce of the bloude royall ſhoulde remayne nere about the kynge, and alſo for that they ſawe well that the Queene went about rather the kinges profyte and the comforte of his people, than to pleaſe them, or (that I may more truely ſpeake) to ſatiſfy their couetouſeneſſe already knowen & abhorred of euery man: they laid their heades together, and ſought alwayes howe they might be reſtored to their power, and recouer their authoritie to commaunde euerye man in more ample wyſe then

ware they had done therestofore. And for that they wel vnderstode that they could take for noo helpe at all, neyther of the people, nor yet of the nobylitie, and that all honeste pretences, all meanes, all fauour and assistence of the kinges subiectes woulde faile them (so well haue they behaued the selues syth the time of their gouernaunce) they grounded theyr purpose and enterprise vpon religion, trustinge that the prestes & suche as depende vpon them and haue gayne by theyr order, woulde aide them with men and money. And to allure theym selues the rather of the victorye, they cauled vnto the straungers to be partakers of their practises, (whyche thynge shall one daye be seene and iudged, to the ende they whiche come after vs may take example therof) and so beyng prepared and trustinge vpon falshe and vain hopes, they determined to call vnto theym all theyr frendes, as they haue sythe doone from all partes of this realme, howe bee it the number of theym was not verye greate. They appoyncted to visyte the kynge and queene beynge so furnished and accompanied as that no manne durste be bolde to wythe-

kande what so euer it shoulde please the
they shoulde commaunde. And for the
more assuraunce of their longe raygne,
they made a rowle of all suche as shoulde
suffer deathe, and of them whyche shoulde
be banysshed, and of an infinite nombre
of others whiche they purposed to put
oute of theyr offyces and estates and to
pryue them of theyr goodes. Emongst
the firste number was the Chauncelour
and diuers good men of the pryue coun-
sell and other whiche were in honorable
place and estymation nere aboute theyr
maiesties. The men were alredy chosen
and appoincted whiche shoulde sup-
rowne of them whyche they purposed to
murther or erle. And le pleased god that
they shoulde shewe their good intente
by the fire whiche they shole to
pryue counsell in place of
whyche they purposed to put out
same. The comparison of the
vnto the other is suche that
compelled to make longes of them.
The queene shoulde haue ben sente
to Chenonceaux, there to haue occupyed
her selfe in makyng of gardeynes.
lorde the pryncc de la Roche Sur-

pryncs

prynce of the blonde royall, a man wyse and of greate vertue shoulde haue bene remoued from the kynge, and the place which he hath, ben geuen and appoincted to others which shoulde haue taught the youth of his maiestie, neuer to here speake of god nor of any suche thing as might nourishe his wytte, whiche of it selfe is enclined to all goodnes and godlynesse. And yet muche lesse shoulde he haue ben taught to vnderstand his owne affaires, and how he shoulde vse his men as his ministers and not as his maisters, to geue audience to euery one to honour his nobilitie, to leue armes because of nouelitie, to mainteine Justice, to comforte his people, and to fauour the poore spetially and to defende theim from all oppressions and violence, and aboue al other thinges not to suffer any Idole to remaine here about him, that is to say, a man *which maketh the kynge*, and who vnder pretence of frendshippe or longe seruice vsurpeth his auctorite ouer his subiectes. Suche is the byrdynge vp which the queene hath bestowed vpon the kinge and whiche offendeth these gentilmen verye muche, who desire rather to

frame him for their owne tooth, and to make a kinge of him whiche can daunce well, ryde a horſe, beare his ſtaffe well, make ione, louc (as they ſay) his neighboures wyfe better then his owne, and in the reſt to be all together ignoraunt. For it is not ſyttynge for a kynge (ſay they) to haue knowledge in any thynge at all. Let hym kepe his reputatiō with vſinge a certaine notable grauitie to wardes people, who haue to do with hym. Let him anaunce his ſeruantes, & committe vnto theym his affaires and the whole gouernemente of his realme, let him neuer giue audience to any man let hym neuer looke vppon any letters, neyther ſubſcribe theym with his owne hande, to thentent he neuer vnderſtand the deceptes whiche be vſed and paſſe vnder his owne ſeale. Lette him chuſe onely twoo or three whiche he ſhall him ſelfe chuſe, whoo ſhall be at debate and with an other for the pryncypall place of hys fauour, or for the eſpeciall meanes and auctho[illegible]itie to robbe and polle. Let hym be prodigall towardes thoſe whom he fauoureth: but nygardely and myſerable towardes all others. Lette him be

cruell

cruell towardes hys people and spoyle them of all theyr goodes. Lette the estates of iudgemente be solde for readye money, into the handes of ignoraunte men, rouetouse and ennemies of iustice. And fynallye lette the kynges house be triumphant in vanitie and superfluitie of garmentes and other ornamentes, & receptacle of men of euyll lyfe and behauioure. I speake not these thynges without cause, but euery man may wel vnderstande what I meane, & the queene alredy knoweth the newes.

These lordes therefore who presente this requeste, haue made this goodly faction more hurtefull and noysome vnto this realme, and therewithal more blud dye than euer were the factions of Sylla or Cesar, or the Triūuirat of Rome, whiche sithe chaunced, the whiche they had executed before this time, if god had not geuen me the grace to withstād thē. And surely I maruaile greatlye at their boldnes & with what face thei dare spske in presence of the quene such thinges as they do speke. But more I wōder at the patiēce of the forsaid lady who cā endure to here thē, especially where as from the

time that they firſt beganne their
ſes ſhe hath ben aduertiſed and
telligence day by day of that
haue done and purpoſed to doo.
this preſent ſhe receiueth their
wordes euen ſo as though ſhe
ben made priuie of theyr purpoſes
in ſhe declareth euidentlye that
priſoner in dede, and more then
ner. For ſhe taketh vpon her as
ſhe neuer eyther vnderſtode or
ſo wicked an acte, and ſuche one
ſerueth publike reuēge, whereof
ben fully informed. And if ſhe
ben afraide leſt ſhe ſhould haue
gied in her bedde (as ſhe hath
tymes threatened, wherein I
to her othe) ſhe wolde not haue
haue denied their requeſte, and
their teethe that they haue ben
ſers of al this trouble by their
neſſe and ambition. And ſithe
ger wherein preſently ſhe remayneth
cauſe that ſhe can not eyther
knowledge the facte as it is in
aunſwere vnto theym, who with
and flatteringe wordes cloke
ters: I am conſtrained for the

maynte

ysance of the kinges auctho̅itie & hirs, to make aunswere vnto their requeſt in the name of theyr maieſties: of whoſe liberties I haue taken vpon me to be a defendour emongſt others. Truſtynge that if the foreſaide petitioners wyl not acknowledge theyr faulte, God wyl aſſiſt me, and fauoyr the good mindes and purpoſe which he hath geuen me, & that all the kynges good ſubiectes wil ioyne with me to delyuer this poore realme out of the handes of theym who woulde become tyrantes ouer it.

¶In the beginning of their writing, to giue therby the more gloſſe and auctoritie vnto their woordes they declare their qualities, they make mencion verye honorablye of their greate and faithfull ſeruices, and wil that accoꝛding to their deedes, hearetofoꝛe men ſhall preſentlye geue iudgemente of their myndes and purpoſes.

¶But they neded not to haue made ſoo goodlye a beginning (accoꝛding to theyr owne iudgement) to bring to paſſe theraſſa euyll an ende. Foꝛ if they were yet greater than they are and their ſeruices

worthye more commendation than they speake of, yet shoulde it not folowe that their fault which is present and so great and euydent should therfore be couered, much lesse alowed as a good and reasonable worke. And though some amongst them haue done seruice (as surely I will alwaies confesse that they haue) & haue neuer receaued any recompence for the same: yet must they not presently seeke it by the vndoynge of the kynge and the ruyne of his whole realme. But thankes be to god they be so good husbandes all three, and so muche euermore regarded their owne profite that they haue not taryed so longe before they asked and obteined their reward. My witnesses herein are two hundreth and fyfty thousand liures in rentes, and a Million of golde in mouables, whiche at this daye ouerabound that whiche their fathers left the, besides three hundreth thousande liures in rent which their kinsemen possesse of the goodes of the church. And if they be not content with the goodes & honours which they haue receiued at the hãdes of our kings hertofore but for the full answere of their naturall disposition they

must

muſt moreouer accompt emongſt the rights of reward certaine particular reuenges, in this behalf alſo they haue bē ſatiſfied to the ful. Let them cal to their remembrance a number of good and noble men whiche onely at their requeſt without charge or informatiō haue ben committed to priſon, a number of houſes decayed and of honourable famelyes empouerished during the raines of king Frauncis the firſt, Henry, and Frauncis the ſeconde. So that they haue vſed the fauours of their maieſties not onely in aduauncing and enrichinge them ſelues: but alſo in empouerishing of others and reuenging their priuate quarelles. And if they wyll (as they ſay) that their purpoſe be knowē by their doinges here tofore, it may be eaſely iudged that their enterpriſe is ſuch as all the kinges good ſubiectes and ſeruauntes oughte to oppoſe them ſelues vnto, and withſtande in all that they are hable.

¶ Afterwarde they ſaye that an euident and ineuitable ruine is greatly to be feared if it be not by thē ſpedely preuented and remedied. And to this ende they pre-

ſent certaine articles with all humilitie and reuerence. But if a man ſhould aſke them whoo were the cauſe of their ruine and who it is that hathe ſought and procured it: If they would ſaye the trueth they ſhoulde be compelled to lay the blame therof vpon them ſelues. For after the publication of the ſtatute concluded in Januarye there was an vniuerſall peace and quietnes throughoute all this realme. And a twoo coople of you (that is to ſay the Conſtable of Fraūce and the Marſhall. S. Andre) can not denye but that ſo longe as they thoughte that thoſe whiche were of the reformed religion would not be content with the order taken ſo long they toke vpon them to be pleaſed with it and to alowe it and ſwore betwirt the Queenes handes (as did alſo the king of Nauarre and all the reſte of the counſayle, that they woulde cauſe it to be mainteyned in the countreys appointed to their gouernaunce, & that they wolde neuer ſpeake for diſpenſation or abrogation of the ſame for eyther the one parte or the other. But ſoone as they ſawe and perceiued that the profeſſours of the relygion aforeſayde,

obeyed

obeyed readely the kynges commaundement, they went about to exasperate the contrary faction. Howebeit they had so fewe to folowe theym that they coulde fynde no man fytte to be their mynister, but onely the Prouost of the marchauntes, Marcel, and .x. or .xii. porters, so that the Duke of Guise hym selfe was faine to take the matter in hand at Masse, and there to cutte in peeces the poore people as they were at their prayers. The Constable because he could not entrappe the churche of Paris, weaked his anger vpon the pulpittes of the prechours and vppon the houses where the assemblies were made, whiche he caused to be sette on fyer, and certayne houses of suche as professed the foresaide relygion to be spoyled. And it is not to be marueyled that the reuenge hath benne made vpon Images in diuerse partes of this realme. Wherefore if they thyncke that the diuision of the people be the ruyne which they say is euydent, they thē selues are the authours therof, & so they ought to be taken and blamed therfore. And as for the humilitie and reuerence whiche they vse towardes the kyng and

Queene,

Queene, hitherto I haue not ſeene that they haue obeyed any commaundement geuen them by the ſaide lady. But well I wotte they haue al thꝛee refuſed to go vnto the countreis commytted to theyꝛ charge and gouernaunce, and I knowe alſo well that they wouldꝭ not come to Monceaur as I my ſelfe dyd at the quenes commaundement.

¶ They cam to Paris in armes againſt her commaundement, and thence wolde they not depart foꝛ any pꝛayer ỽ̄ might be made vnto them, where as I came away from thence obeyinge the willes of their maieſties. They went to the king and queene beinge accompanyed with a bande of men in armes, although they had expꝛeſſely ben foꝛbede the ſame. They bꝛought them frō Fontainebleau to Melun, and from Melun to Paris, & that wholly per foꝛce. In whiche thing I repoꝛte my ſelf vnto the conſcience of the queenes maieſtie, and to her othe oꝛ woꝛd at ſuch time as ſhe ſhalbe at libertie, ſo that ſhe may ſafely ſay the trueth. They had rather ſee ciuil warre within this realme, yea ſo farre foꝛth that they

bꝛynge

bryngе forainers into the ſame, than be content to withdraw them ſelues home to theyr howſes without deminiſhing of their goodes or eſtates. Loe this is the reuerence and humilitie of them which preſente the foreſaid requeſtes. This is the zeale whiche they beare to the ſauegarde of the kinge as they ſaye, whome they loue & honoure ſo much that rather than they wyll go home they will ſe his realme in daunger of ruyne which they ſaye is euident and not poſſible to be auoyded. This is the loue whiche they beare to theyr countrey, into the which they bryngе forayne power to pylle and ſpoyle it (and if god holde not his hande ouer it) to ſubdue and vtterly deſtroy it.

Eyth they require a decree which ſhal remayne for euer vpon the eſtate of relygion. And where as wee required that that ſhoulde be obſerued whiche is alreby made vntyll the kynge ſhoulde come to age, they aunſwered that it was an vnciuyle and an vnreaſonable requeſte, for that it is in the kynges power and wyll to change, ymitte, enlarge and reſtrayn his decrees when ſo euer he thinketh

keth good. And that we in requyryng that that whiche is alredye decreed by him and his counsel should be kept and observed duryng his nonage, desyren kepe his maiestie in pryson & captiuite. And yet this notwithstanding they will that the decre which thei thre haue made shal remaine in force & vnchanged forever. But if the reason which they alege against vs are to be repeaued, we will also by the selfe same conclude that they them selues will keepe the king prisoner both in his nonage and lawful age. But by like they thinke they are able to master and keepe at commaundement not onely the kynges person but also the whole realme. Seing that in a thinges of so greate weighte and whyche bringeth with it so many inconuenience, they dare take vpon them to present a decree allowed onely by them thre. what more did euer Auguste, Marke, Antonius and Lepidus, whan by their wicked & shamful triumuirate they subuerted the lawes & common wealthe of Rome. If they had ben moued with a good and pfitable zeale (as they say) & not seditious, with a zeale of religion and not of ambition,

they

they woulde neuer haue begon with ri-
gorous punishement as they haue done,
they woulde haue cume vnarmed and
presented them selues with all humility
and reuerence: They would haue decla-
red the causes which moued them to mis
like the decre of January. They woulde
haue humblye besoughte the kinge and
Queene to consider with their counsel,
with the aduyse of the parlementes and
of other estates. If any other meane
mighte be founde to remedie these trou-
bles, to the conseruation of Goddes ho-
nour with the sauegarde and encrease of
the kinge and of this realme. And in so
speakyng they shoulde haue shewed that
they had ben ledde by none other affecti-
on, but onely by the zele of their consci-
ences. But their maner of procedinge
sufficiently declareth that their religion
driueth them to gette folowers and par-
takers and to sowe strife and diuision a-
mongest the kynges subiectes, and with
the one part hauing the Frauligers ther
vnto adioyned, to make the feldes lordes
of the whole: vnto whom I am constrai
ned to say that the princes of the bloude
royall (vnto whom they haue promised

ben en-

ben enemies and thruſt them backe in (if they might) will in no wiſe ſuffer that a ſtrange nation and ſuch as be not called to the gouernaunce ſhall take vppon them to make ſtatutes and ordinaunces in this realme. Moreouer they will and require that the churche of Rome (which they call the catholicke and apoſtolicke Church) be onely receaued and acknowledged in Fraunce, and that they which profeſſe the reformed religion be excluded from preaching & receiuing of the ſacramentes. It is a duke of Guiſe an outlandiſhe prince, a lorde of Montmorency and a lorde of S. Andre which make an ordinaunce contrary to the decre of Januarye, which was agreed vpon by the king and the quene his mother, the king of Nauarre, the princes of the blouddes royal, with the kinges counſel, & forty of the chiefe of all the parlementes. There be three which make an ordinaunce againſte the requeſte preſented by the eſtates, that is to ſay the nobility and the third eſtate at Orleans firſte, and ſith at S. Germaine. The which two eſtates require that it will pleaſe the kynges maieſtie to ging and appoynte churches

for

for them that profesſe the forſaid reformed religion. They are three whiche make an ordinaunce that can not be executed with out ciuile warre and with out putting the realme in daunger of euident ruine. And they them ſelues ſee it and confeſſe it. To this is the realme bounde vnto them, and this fruit bringeth forth their konwledge and good zeale (or that I may more truelye ſpeake) their practiſes, their conueyaunces and ambition of rule and commaundemēt.

¶ The Duke of Guiſe and hys bretherne takinge vpon theym this enterpriſe to baniſhe awaye the profeſſours of the reformed religion, what good zele ſo euer they pretend to haue can not deny but that they willingly go aboute to trouble and bring into daunger this realme, wher as they ſe that in the lyke enterpriſe their matters had ſo euyle ſucceſſe in Scotlande. In the which contrey the one parte and the other lined in peace vnder the obedience of that good and vertuouſe princeſſe the queens dowagier, vnto ſuch time as it was by the authoritie of the forſayd Guiſe publiſhed and proclaymed that the kyng minded not to permit that any other religion wer reteaned in the ſayde contreye but onely the

religion of the churche of Rome, whych was cause that a certayne smal number of people of the common sort rise and put them selues in armes, who were by the prudent of the saide lady and the helpe of the nobilitie within short time dispersed. This beginninge might haue serued for an admonition to the sayde Guise of the daunger whiche might ensue of greater troubles, if they geue not ouer their enterprise, at whiche thinge yet not withstandinge they would take no regarde at all: but (contrarywise) beinge in greater heate than euer they were theretofore writ vnto the saide lady verye sharpe letters blaminge her in that she had vsed to much gentlenes, especially in the quarell of religion. And that for the amendes of her faultes passed it was needeful that she shoulde bruddie her handes vpon them especially whiche were the chefe. And for this purpose they sente vnto her the bishoppe of Amiens, and M. de la Broße, whoo to declare theym selues at their firste cumminge good catholickes of the Romishe secte, they woulde haue constrained euery man to cum to masse. They obiected oftentimes to the said lady and to M. de Dysel that thei had marred al. They proclaymed their purpose which was that they

they would vse force and constraint in the matter. The bishoppe of Amiens as the popes legate lokynge for the bulles of his legacie, promised that he would reformme the most parte of them which he said were out of the way. M. de la Brosse promised within the space of one moneth to banysh them which woulde not be reformed.

And for so much as couetousenes is euermore the companion of crueltie, they cast a pleasant eye vpon the landes and possessions of the nobilitie. They wryte vnto them who had sent them that by taringe the people and putting to death out of the way such gentylmen as fauoured and folowed ỹ reformed religion, meane might be found both to encrease the kinges reuenues two hundreth thousand crownes by yere, & to furnyshe a thousand frēche gentilmen with houses & goodes, who might continuallye dwell there and serue as an ordinarie garrison of men of war. This condition was wyllingly receiued & well lyked and alowed, to the great commendation of theym who were the authours therof. And notwithstanding al demonstrations that the foresaid lady and M. de Dysel were hable to make, that the Scottes coulde nat so easely be brought vnder

yoke, but ỹ if they wẽt about to cõtreyn
thẽ they wold put thẽ ſelues into the han-
des of ſtrangers, by whoſe ayde to aſſure
thẽ ſelues of the whole they wold banyſh
the name and obedyence of the churche of
Rome, & that therupõ they ſhulde put in
danger the eſtate & ſo much as apertey-
to the auctho3itie of the king & queene. All
this was miſlyked & reiected. The queene
was a good gentylwoman but ſhe hadde
marred all. M. de Oyſell was but a fole
without all vnderſtandynge, becauſe he
wolde not loſe that whiche he had by his
labour and diligence kepte ſo longe. In
concluſion theſe gentilmen (who ſe ſo far
in a myſtone) handled the matter ſo well
by their wytty deuiſes, that the chief and
greateſt part of the nobilitie aryſe and in
armes & ioyned them ſelues with their an-
cient (and that I maye ſo ſay) with their
natural enemies. And within ſho3t tyme
d3yue away all their p3ieſtes, who might
wel inoughe haue liued and continued in
their eſtate, if they coulde haue ben con-
tente with a common peace betwyxte the
one parte & the other. So that bothe the
name of Guiſe & the name of the churche
of Rome was ſent backe agayne on thys
ſyde the ſea. And ſo thoſe folke whiche wold

haue

haue had all to them selues lost al.

Herof shuld the duke of Guyse and his brethern haue taken exãple and haue acknowleged the fault which he committed in putting the realme of Scotland in danger, & shulde haue kepte in those wordes whiche so many times they haue rehersed and publisshed: whiche are that thone of these two religions muste of necessitie be banished out of the realme of Frãce, and that thone part must nedes geue place to thother. These wordes are not sitting to be spoken of a subiect or seruaunt. These are the wordes of a king, being in his full & auctoritie, who hath bẽ aduised not only by his ordinaries cõsel, but also by the wisest of ỹ thre estates of this realme. For in such a matter wherein cõmeth in question the diminishing of the forces of a king & of the halfe (I speke of the least) of his nobilite & of the people which is able to serue, we must not go so generally and roundly to worke, as wel because there is nothing which feleth not as sensibly such losse, as if a man cut away the halfe of his limmes from his own body: as also considering the daunger whiche shoulde ensue (at the leaste at this presente tyme) where as our kyng by reason of his tẽder

age ruleth onely according to the opinion and affection of an other man) that this halfe ſeinge it ſelfe perſecuted dyd not in ſtede of departure and geuing place, take courage and driue out the other. And as concernyng the eſtate of the Romiſhe religion, they whiche go about by force of armes to plant the ſame onely in this realme, put it in danger of dimynyſhing euery day more and more, in that they commytte it vnto the force and defence of armes. And it had ben farre better to haue kept the one & the other in peace & vnion, & not to haue diſputed of theſe matters any other wiſe but with paper & parchment & not with mãſlaughter & effuſiõ of blud, which (peraduenture) hath prouoked the anger of god and called vpon his vengeaunce in ſuche ſorte, that the prieſtes and the other of their order (who might haue liued quietly in their charges and enioyed their goodes) ſhall be the fyrſte whiche ſhal ſuſteyne the daunger of the folly and (that whiche is worſe) of the rage of the people. And what ſoo euer come to paſſe hereof, the protection of theſe gentlemen the petitioners can not but bryng vnto them a certain loſſe and the danger of a huge ruine. For ſeynge they were aſſured

assured that they shoulde not be troubled or molested in their lyuing, in their charges, nor in their goodes: they could not say that they hadde any occasion at all to complaine, excepte they wyll take vppon them that they were moued with compassion for the losse of our soules. But how is it come to passe that they are lately become so carefull, where as there is neyther byshop nor curet emongst them who can proue that he hath heretofore regarded theym any thynge at all.

Seing therfore that it was of our parte determyned that no man shoulde in anye wise trouble thē, what neded you to name them in this quarell and to couer your selues with the name of them & of the church of Rome? Is not this the way to prouoke and kindle the one part against the other? Is not this the way to make this order odious to the whole people which already is to muche offended with it? Is not this the way to kyndle (if god do not set to his helping hand) emongst them which lyued in peace, the lyke furyous hate vnto that which was in Scotlande. And what soeuer chaunce therof seinge it is so that one of the two partes must neces be banished & that the petycioners wyl haue it so, ther

neuer chaunced in this realme ſo piteous a ſpectacle as that is lyke to be. Is there any profit in the world, is there any commoditie, is there any power (yea and if it were for the king him ſelfe) that ought to be bought ſo deare and with ſuch a ruine and deſolation? What pardones, what indulgences, what bulles of the pope can euer recompence the loſſe of the bloud that ſhalbe ſhedde for this quarell? That thre petitioners may ſaye vnto the king ſometime hereafter that in the defence of that which no man did aſſault in maintenaunce of the religion of Rome (which no man troubled nor letted) they haue ſaued him or would haue cauſed him to loſe the halfe of his nobilitie and of the beſt of his maieſties ſubiectes. A man may and that accordyng to the truethy lay to their charge that euen as with their fayned and falſe opinions they put the realme of Scotland in daunger of an euident ruine, and were cauſers of a great and piteouſe effuſion of bloude, ſo wyth the ſame opynyons, the ſame purpoſe, the ſame mynyſters they haue caſt the apple of diſcord amidde this realme, & ſo haue inſtigate one againſt an other that theſe thre petitioners and their miniſters ſhalbe noted to poſteritie as the

onely

onely authours of all the harmes and inconuenientes which shal chaunce both to those that be of the reformed church and also of the church of Rome.

Moreouer least they should faile to cause troubles ynough, they require that all officers, whether they be of householde, of ordinaunce, of iudgement, of finaunces, and others hauing administration or commission, & likewise prelates of the church shall make confession of their fayth. And they which delay or refuse the same, shall be depriued of their estates and pensions, and the men of the churche of their benefices. These be three priuate personnes, which make a law contrary to the lawes of this realme. For it hath neuer ben eyther seene or vnderstoode that the kynges heretofore haue at any tyme constrayned their subiectes to make other confessyon of their Fayth except onely their ordinarye beliefe or Creede. This lawe is contrary to the lawes of the churche, I vnderstande of those thynges as they do that is taken of the generall counsells and of those auncient fathers which they allowe.

Wherfore he who enuoyed their requeste, who is of so great knowledge should haue brought some example therewith to haue

cloked his wycked pourpose, the which in dede he canne not do excepte he bryng into this realme the inquisicio of Spain. The whiche was iudged so vniust of al other nations that not one emongest them all would vse or accepte it. And yf I shall say the trueth this law is the trappe whiche they hadde sette at Orleans sumwhat before the death of king Frauncis lately deceassed, the which can tende to no other but to the ruine and vtter subuersion of al the kinges subiectes. For the forsaid peticioners do knowe wel that there be ten thousande gentle menne and an hundreth thousand men after them able to beare armoure, which neither for force nor authoritie will euer forsake the religion which they haue receaued. Neyther wil they suffer that eyther preachinge administration of the sacramentes be taken from them. And the kynge beinge vnder age as he is there is no man that hathe authoritye to commaunde them to avoyde the realme, yea they wyll defende theyr selues with the swoorde againste them who in this behalfe will abuse the authoritie of his maiestie. This great and notable compayne can not be ouercome ne banquisshed, if it so come to passe (which god forbidde) with

out

out the ruine of these whiche shall assayle them. So that the straungers the whiche they haue already called (which is treason and an offence worthy of death) shal beare away the fruict of this ciuile warre. And for a conclusion speakinge as I doo both for my selfe and for a number of great lordes of thys realme, and for ten thousande gentelmen and other of oure trayne who will liue and die in thys quarrell. I says that the forsayde decree was made by thre priuate persons who by their auctoritie haue broken them whyche were made by the kynge and hys counsell. And because they wouldе execute it before they had by lawful consultacion approued it they put on armure & tooke by force the kinges person. I say moreouer that the foresaids decree is against the lawes of this realme, & custome of whole christendõe against the decre of January, against the requeste of the estates, against the quietnesse & securitie of the kinges subiectes, & agayust the conscience, the honour, the life & goodes of an infynite nũber of honeste people, who haue sought to bryngе some to deathe, to driue others out of their contreys under the cloke & pretente of cõscience and religion. This decre also is made against the liber

tie of

tie of going to the generall counsell. The which he that gaue thē the aduise should haue better marked. For if it be sayd that in thys realme suche confession of fayth as they require shall be made with declaracion of maintenaunce of the doctryne and ceremonyes of the churche of Rome, it is a sentence geuen against them of the reformed churche. wherfore neythes our ministers nor the ministers of other nations muste not go to the generall counsel, seing they are condemned before they be hearde. But before that the saide duke of Guise and the Cardinall his brother can sette foorth this decree of confession they muste renounce a number of artycles of the confession of August which they agreed vpon at Spauerne and promised a great prince of Almaine that they would cause theym to be obserued in Fraunce. And if they wil denie this let them put it in writinge and they shal be answered by them vnto whom they made the promise. The saide Cardinall must also put in writinge that it may be seen and publisshed whether he remaine in the same minde the which he ones heretofore declared vnto the queene in the presence of a great sorte of honest men touchyng the articles of transubstanciacion, of the keeping and bearing of the

holy sacrament of Justification, of the invocation of Saintes, of purgatorye, of Images, of al whiche articles he spoke contrary to the opinion of his catholike, apostolike Romishe Churche.

¶ In the requeste not muche after thys is made mencion of the breakynge of Images. And requeste is made by theym that presented it that the damages shoulde be recompensed and the offendors punished. Where vnto I will aunswere this worde that the bloudde of them who breoke the foresayde Images the whiche was shedde by the handes of certayne of oure retinue who woulde haue stayed them and syth by auctoritie of iustice in the same place of Orleans, wyll beare wytnesse euermore before god and before men, howe greatly suche executions done by the ignorannte people alwayes myslyked me for manye respectes, and specially because the same was contrary to the decree of January, & also to an associatiō which we had caused be published a fewe dayes before. But if the breakynge of Images deserue any restitution and punishemente (because it is done contrary to the kynges ordynaunce) what punishement loke they for who gar nysshe them selues so well with the name

of the

of the kyng: for the murthers the which partely by thē ſelues, and partely by their example and motion haue ben committed at Waſſy, at Sens, at Caſtelna de Arry, and at Angiers. In whiche places it is well knowen that betwixt men & women there haue ben ſlayne aboue. v. hundreth perſones for none other occaſiō but for religion. He who made the requeſt ſhould haue cramyned his owne conſcience and haue acknowledged that it is not found y the deade image did euer crye vengeaunce but the bloude of man (which is the liuely image of god) requireth it in heauen, & as it were pullith & cauſith it to come at y lēgth although it be for a time let paſſe.

¶ Than the peticioners or (that I may ſpeake more truely) the commaunders require that their armure ſhalbe taken from them who haue borne the ſame without the expreſſe commaundement of the kyng of Nauarre, and that they whyche haue worn armure in that manner be declared rebelles and ennemyes to the kynge and realme. Now would I aſke of theſe lordes who ſay they are ſo wiſe & ſo gret frendes of the common wealth. If their requeſte tende not to take away all hope of agrement, ſeing they require that I and they

which

whiche be with mee be declared rebelles & ennemies to the kinge and realme. For they say not that they which will not leaue of their armoure, but that they which be in that sorte armed, shalbe declared rebelles. Which is an article that deserueth an other maner of answeare than by writinge, wherfore I trust within fewe daies to go and meete with theym, and dispute with them with the swoorde whether it be meete that an outelandiche manne with a couple of meane mates such as they are to pronounce a prince of the bloudde royall and the two partes of the nobilitye of this realme rebelles and ennemyes to the king. Neyther behoueth it them to vse the name and authoritie of the kinge of Nauarre, to whom they haue bene continually deadly ennemies euen from the time of other kings. They haue thrust him backe and kept him behind so muche as possibly they mighte, yea in soo muche that they wold not make mention of him ne of hys rightes at such time as question hath ben as concerninge the conclusion of a treatie of peace. They cannot say that he euer obtayned at their hande any thing which he requyred, whether it were for him selfe or for an other. They can not say but that

when

when soeuer occasion serued they put him beside the place which of duetie he ought to haue commaunded were it in tyme of warre or peace. And for to make vp the matter, in the time of king Fraunces last deceased they made as little count of him as if he had bene the poorest gentilman in this realme, and since they caused him by threatnings to come vnto them, they caused that no man durst be so bolde as to go out of Orleans to mete him. They forbad all knightes of the order and other gentilmen to visite hym or communycate with him in any wise. They sent a marshall of Fraunce with a bande of horsemen & footmen to sease vpon his whole landes, & called in straungers to the spoile of the same as it is wel knowen to al the world. And seing their enterprise broken by the death of the forsayd late kyng Francis it is wel knowen what counselles they helde to vtfaite him all together.

They continually so withstode him that he neuer could haue authority to cõmand. The forsaide prince of Guise by the counsaile of the Constable, saide nowe a yeare ago that he woulde not departe from the court neyther at the request nor commaundemente of the kinge of Nauarre. The

Marshal

marshal of fy. And ze said vnto him in full
wise: I wil obey the king and the quene
y nons other. And nowe they wyl vse his
name for their profyte. Wt home in times
paste they haue so naughtely entreated.
And they intende to vse the auctoritie of
his name, therby to destroy his owne bzo
ther. And where as the forsaid lozd king
of Nauarre was so wel loued (as euer he
was) they seeke meanes to make him ha
ted of the moste parte of the nobilitie and
people hoping that if they can wholly put
him out of conceyte with them who haue
along and faithfully loued him, the they
may well inough set him at naught and
handle him at their pleasure as they haue
done in times past. But the deceipt wher
by they thought to come to their purpose
is discloſed and wel knowen & shal shortly
be set forth and published throughout
all christendome, to the shame and confu
sion of suche as haue bene the myniſters
thereof.

As touching their request that the king
of Nauarre maye assemble force to put in
execution the things before reherſed, they
therin shewe euidently eyther great folye
or a great desire that we neuer come to
ny agreemente. For seynge they haue de-

termined to constrayne by force of armes them of the reformed religion, to do that which they require they shoulde not haue tolde vs so before we had laide apart our armes. For seinge they haue so plainely geuen vs to vnderstande their purpose we will take hede that we be not deceiued and will not lay of our harnesse (but with very good tokens.)

¶ Theye require also that certaine other articles whiche shalbe geuen by the court of parleament of Paris may be receiued, wherin they declare the litte regard that they haue to the queene and king of Nauarre & the kynges counsell. And I maruaile greatly that at the least they had no respect to the fyue great wise personages which they placed in the counsel, in whose handes I doubt not but a man might easely perceiue good and notable amendement. And I doubt not at all but that in the Parlement there be many good men, who in vertue and knowledge, and pyller of the auncient integritie of the senate. Albeit the three petitioners haue taken to good order therin that partly by benefices, partly by offices some sold and some halfe geuen and by other vnlawfull meanes, and not to be suffered in this re-

alme,

alme, they have made suche a number of frendes, that the good mē be many times overlaide by the badde. And concernynge this matter it shalbe sufficient to alledge that the legation hath ben twise refused, folowing the edicte made and confirmed at the requeste of the estates, published and proclaymed in all the courtes of this realme. And (that whiche is more) their refusall was grounded vpon their consciences and the conscience of the kynge. And yet without loking for any other cōmandement but of a symple letter of the seale they have receiued & approued it through the sollicitation and practises of these iii. and their ministers. Loo what hope we have that wee shall there fynde good advise and counsell.

By a remēbraunce presented with their requeste they desire that the townes may be rendred into the kinges handes with me we othe of fidelitye. And they woulde gladlye (as they dyd in the tyme of kynge Fraunces latelye deceassed) perswade the world that al they which will not endure their tirannie are the kinges enemies. It myghte suffice the duke of Guise and hys brethern that they have ones already had the vse of thys craftye inuencion, to the

greate displeasure of a number of honeste men. Whereas to defende them selues a-gainst suche as ought them euil will they couered theyr priuate quarell with the kynges. If anye manne were eyther by priuate or publicke iniury suspected only to haue spoken euyl of anie of them, he was streight waye empriſoned, persecuted, and by letters patentes declared enemie to the kynge and to the estate. And bycause this goodlye inuencion of theirs hathe once hadde good successe (wherwith they hadde brought to passe greater matters if god hadde not put to hys helpinge hande) they would nowe returne agayne to the same and although there be at this day no manne within this realme (at the leaste emongest thē whiche be of our side) which is not readie to endaunger his lyfe and goodes in the seruice of the kinge, yet for al that they call vs rebelles. There is no man of oure parte (as god is oure witnesse who woulde not with all hys heart hazarde his lyfe) to saue and preserue hys maiestie from harme or daunger, whom we loue derely and honoure as a singuler and precioule gift whiche god hath geuen vs. There is none emongest vs whyche hathe taken armes to aske anye thinge at

all

all at the kinges hande ne at the queenes hys mother, ne yet at the kynges of Nauarre. Wee require to haue none other king ne other prince but him who is oure naturall lorde. Wee desire not to haue the custodie of his persone, neyther any authoritie of rule and gouernaunce. Wee require not the diminishing or releasinge of anye tares, subsides or other rycht appertayninge vnto hym, but contrariwise our men haue neuer murmured what but then so euer haue bene layed vpon them. And they haue offered and presently offer, that they wyll wyth all their harte agree vnto al that it shal please him to require, so farre as their goodes and landes wyll stretche. The townes which are named to be rebellious, haue not chaunged their maister ne lorde, but acknowledge more gladly than euer heretofore the obedience whyche they ought vnto oure kinge. And who so shal se the Aunswere whiche they haue made, shal easely perceiue that their armes were not take in hand against the kinge. They shall perceaue that we haue not required any thing which concerneth the person authority the gouernaunce or life of hys maiestee. They shall perceaue that oure armes are borne againste the

houſe of Guiſe, the Conſtable and Mar-
ſhall S. Andre. And that doone with ſuch
modeſtie that wee ſeeke not their goodes
their liues nor their eſtates. Wherfore he
that wil ſay that we beare armes againſt
the kinge (as they woulde make men be-
leue) muſte needes confeſſe that hee is a
ſlaunderour, or rather that he is willinge
to helpe theym forwarde to vſurpe the
realme, and to take vppon them the name
and doynges of the kinge. And thoſe that
ſhall counſell the kynge to receaue their
protection, to graunte vnto them the vſe
of his name and auctoritie, to lend them
men and money againſt vs as though we
made warre againſte hys maieſtye: ſuche
counſellours I ſay (chaunce whan it wil)
ſhal one day be called to iudgement wher
they muſt declare howe they coulde ioyne
the quarell of three priuate perſons with
the quarrell of hys Maieſtye and of the
whole realme. They muſte alſo make ac-
comptes of the money which ſhalbe ſpent
in thys warre, againſte the decree of the
eſtates and of the kynges counſel, to de-
fende that whith pleaſeth theſe three pri-
uate perſons: for it is none other but their
pleaſure, that is to ſay, to be at the court
or at home at theyr houſes. And if ſuche

counſay

counsaylours haue goodes wherewith to make aunswere. I truste that at the ende the warre shalbe made vppon their charges and the charges of such as be principall authours therof. Vpon whose goodes I hope to take so much as shalbe spēt and to restore the same vnto the kynges treasure to the comfort of the people.

¶ For thend & conclusion of their requeste they protest that if that which they desire be fully executed, they are ready to withdrawe them selues home to their houses. yea (if nede be) to go to the worlds end. so that we nowe vnderstande when we may truste that they wyl withdrawe them selues. Than (say they) when the thynges beforesaid shalbe done, accomplished, and executed. That is to saye, when the decree of January shal by their auctoritie be broken, when by their ordynances all the ministers shall be banysshed, when they which be of the reformed religiō shal not be suffered to heare any sermon, nor to receiue the sacrament but of theym of the churche of Rome. When all that be of the foresaid religion shalbe depriued of their estates, of their charges, of their offyces, and moreouer spoyled & sent home to their houses in open danger of the rage

of them who wyll deuoure them, & rauis them to lese their lyfe with their libertie if they incurre any offence. Interpreting offence (as they haue in tymes past done) not to come to the masse, the assembly of neyghbours together to make their prayers to god. Lo this is it that they call an offence. When we shalbe proclaymed rebelles and ennemies to the kynge and realme, because we haue borne armoure and whē thei haue taken away the same from vs, and that no man maye beare it but in the execution of their determinations. Los these be the conditions which we may loke for at these noble mens handes. Lo this is the moste honest ponrpose that they pretend. But they are wiser thē to declare to what pas they purpose after warde to attaine. Nowe let my requeste be reported and set in comparison againste theirs. I require the maintenance of the decree of Januarye, and they wyl by their auctoritie breake it and disanull it. They require the decay and ruine of an infinite number of houses, as well of the nobylitie as of the thirde estate. I require & desire that all the kynges subiectes of what sorte so euer they be, may be maintayned and kept in their estate and goodes, & defended

fended frō all iniurie and violence. They purpose to banishe all them that be of the reformed religion: And I desire that we may be reserued til the time that the king be come to full age, at what time we will be ready to obey al that it shal please him to commaunde vs: & in the meane season that thei which be of the Romishe church be not troubled, molested, ne hindred, neither theyr goodes, nor in the exercyse of their charges. They require an armye, wherwith to execut that which they haue taken in hand, and consider not that they shal constrain an infinite number of good men to defende them selues. They consyder not the lacke of expenses: neyther the incommodities and ruines whiche ciuile warre bringeth with it. And (that which is the worst of all) they haue sent for and haue agreed together to cause forrain soldiours to come into the countrey, whiche is to say in plaine language, to geue this realme in praye vnto forayners. On the contrary parte I require not to haue men of warre remaine with mee. I spende not the kynges money, I call not straungers into my countrey: but haue refused to receaue suche as were offered me, as god is my witnesse. I prayed them that

they ſhalde not come, and that they wold
let others to comme eyther with me or a-
gaynſt me. And I require(as I haue dun
euer heretofore) that we may put awaye
our armes as wel on the one parte as the
other, beinge aſſured that on oure parte
there ſhall neyther be rebellion ne diſobe-
dience, & that on our behalfe armes ſhall
neuer be of ſuch force and efficacie as the
loue, the fidelitie, the obedience which
we ought vnto our kynge, for whoſe ſake
we will neuer ſticke to haſarde our lyues
and goodes. And we haue geuen to vnder
ſtande that we are not Ideotes, as it was
reported, and that we are more habile to
do hym ſeruice in his nede than they who
wolde banyſhe vs, with all their trayne
and practiſes. They require that we may
be proclaimed rebelles, they require oure
lyues, our honours and conſciences. We
require nothing at al parteyning to their
lyues, to their honours, to their goodes,
nor to their conſciences: neyther do we
wyſhe the any more harme than that wh
che we will binde our ſelues vnto, which
is that they and we withdraw our ſelues
home to our houſes, folowing wholly the
conditions which are written at large in
oure declaration and proteſtations made

here-

heretofore, and sent to the kyng & quene. And thei can not say that their honour is therin any thinge touched at all. For seinge we also accept the same condicions, there remayneth no place for them to cõplaine or discontent them selues. Our requeſt is iuſt, for ſo much as they came to their kynge (as hath ben ofte reherſed) otherwiſe than accordynge to their duety, and with ſuche purpoſes as haue ben the cauſes of the troubles which we preſently ſe. And they haue required and ſought the vndoynge of ſo many good men, that notwithſtandinge our requeſte were not vpon ſo good a grounde as we ſuppoſe it is, yet ought we rather to diſpleaſe. v. or vi. (for ſo many they be) than offende the two parts of the whole realme. And they whiche be of the lyke ſorte and force as be they them ſelues, who wolde baniſhe thē acknowledge and confeſſe this daye that there is no way to aſſault thē, much leſſe to ouercome theym, without the ayde of forraines and ſtraungers.

And although ther be no like cõpariſon of the on requeſt vnto tother, forſomuch as the one is ful of iuſtice and equitie, the other of vniuſtice, tiranny and crueltie. And that they who preſente the bloudy & violent

violent requeste, meane for their pleasure to bryng their purposes to passe to trou ble this royalme: The other require no thing elles but a common rest and quiet nes, and haue not taken armes but vpon constraynt and for to defende their lyues, their honours and their consciences. The queene may iudge which of ỹ two requestes oughte to be receaued or denied. And whereas presently either because she is not at lybertye (as shee is not in deede at this time) or for some other consideration shee can not gyue iudgemente hereof, neyther would displease them who haue presented thē. May it please her maiestie, that theis troubles may the rather be brought to an end, to cause the forsaid two requestes to be registred in the court of parlemente at Paris. That the decree of January be mayntayned and kepte, and that the one parte and the other lay away their armes and withdrawe them selues to their howses till the kynge be come to ful age, that he may iudge who hathe done well & who euyll. Or elles that the queenes maiestie will geue iudgement herein with the aduise of the estates whiche shall for this in tent be caulled together. This remedy is common to vs all, and no man shall haue occa-

cessiõ to complaine or discontẽt him selfe therwith. And may soo easely and readely be executed that he who wil not agree therunto, cannot deny but that he is ennemie vnto the kyng and realme. And it is not to be iudged that there is any man in the worlde (if he be not caried awaye wyth some pryuate affectyon) but he wyll condempne all them that myght and wouldo not slake this fire and flame which threateneth vs so many euilles and inconuenience. Moreouer euery man maye iudge who is the rebell and enemy to the kyng, whether he that offereth to leaue hys armes & to withdrawe himself to his house, or he that will rather lose all then to lette go the prayer whych he hath of the kinges person. And for so muche as in all ciuill warr none other ende can be loked for, but such as is full of all misery and calamity, and that it is a harde matter to staye the handes and affections of soudiours being prouoked against them who would become tirannes ouer them. I protest before god and before al men, that I am greatly sory & agreued to take armes and to leade theym who beare the same. And that I would wyth my blood if I coulde take awaye the myserable effectes wherewyth

the

the warre threateneth vs. But ſyth my requeſte is not regarded, ſithe mine enemies will be my iudges and commaunde nowe adaies vnder the name and authoritie of the kinge. I proteſt that my purpoſe tendeth to none other ende but to ſet the king at ſuch liberty as he was in nowe ſire monethes paſſed, to reſtore the gouernemente to the queenes handes with the aſſiſtence of the king of Nauarre as was cõcluded by the eſtates. And to keepe & preſerue the nobilitie and people from all tirannye & oppreſſion of ſuche as be not called to rule & commaund theim. And that of thys whole enterpryſe I looke not for nor wyll looke for (but had rather die) any priuate profite, neyther any purpoſe that tendeth to couetouſeneſſe & ambition.

But I wyll referre all my doinges and the graces whiche god wyll geue me, vnto the honoure of god, to the ſeruyce of the kyng, and to the quietneſſe and comforte of all his ſubiectes.

Ended at Orleans the. 19. of May. 1562. thus ſubſcribed.

Lois d' Bourbon.